

MYSTER

OF THE

ART OF

Explained and Proved

Arithmetically & Practically

IN THREE PARTS

Part I. *Containing the Principles of Arithmetic, and the Art of Addition, Subtraction, Multiplication, and Division.*
Part II. *Containing the Principles of Algebra, and the Art of Solving Equations.*
Part III. *Containing the Principles of Geometry, and the Art of Measuring.*

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Second Edition, Revised and Augmented

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Induction, and Exemplary Motives to this Designment.

THE many Volumes that have been writ in Physick by Learned Men in every Age; are all previous, and in order to the better designing and making of Medicines more certain and effectual in Curing. This is the chief Point aimed at; the center and termination of Study and Labour; the Sum total, and Perfection of all the Learning in this Art: Failure herein, makes all the rest frustraneous, and of little value.

The primitive Professors and Fathers of Medical Science, were wholly employed upon the Invention and Preparation of Medicines; making Tryals and Experiments therewith, for more certainty in their undertakings; upon which Bottom they laid the Foundation of Physick Art: And their Successors likewise, for many Hundred Years after, continued diligent Preparers of Medicines for their own Practice; many cogent Reasons, urging that most necessary Labour, and indispensable Duty: Thereby improving and gaining a more certain knowledge; securing their Patients from dangerous Casualties; and defending the Secrets of Art from Prostitution.

Physicians then of the greatest Repute; were ambitious of acquiring some Medicine extraordinary, most useful and advantageous to the Publick; and it was their Glory accounted, to have their Names Celebrated thereby, as Promoters of a general Good. *Præstantissimi Medici Domi suæ, suis Manibus Medicamenta composuerunt, & suis Nominibus insigniverunt. Sennert. Institut. Lib. 5. Sect. 2. Cap. 1.* Physicians then were famed by their Medicines; to whom the People did resort for their celebrated Remedies.

But of latter times, the Learned making an unhappy Defection; and changing that ancient, secure, and most laudable Custom; for a conjecturing uncertainty; the Vanity of Pen Practice in Pharmacy; under an Erroneous, but specious Pretence, of forming and appropriating Medicines to Person and Case, by Indications: A casual and hazardous designing of Medicines; not to be contrived and formed by such Measures; as plainly appears in a Treat upon this Subject (The Practice

Induction, &c.

Practice of Physick Reformed) *whither I refer the Reader, to view the Evidence against this egregious Delusion; perniciously imposed upon the Credulous World, under the Pretext and Umbrage of Learning, Safety, and the utmost of Art.*

Upon this imprudent and fatal Revolt of the Learned; illiterate Quacks have boldly assumed the Ancient Custom; and personating the legal Physician; have so often deluded inconsiderate and unwary People, with their Cheats and Trifles, for infallible and never-failing Remedies; which hath brought a Scandal upon publishing any thing of this Kind; and thereby barr'd the Publick, from the Benefit and successful Labours, of some Learned, Ingenious, and pious Artists in Pharmacy.

Thus much briefly premised; to obviate the censure of undiscerning weak Heads; and to stop the Mouths of Malevolent Men, of opposite Interests. I proceed now to the Matter proposed, and satisfaction promised in the Frontispiece.

That a single and singular Medicine, may be endowed with a Power of Universality or Comprehension; properly and efficaciously to oppose many and various Diseases, in divers Persons; is what I have undertaken to prove: The Possibility, and rational Probability whereof, will fairly appear; if you rightly understand as followeth.

I am now going out of the common beaten Road of Physick; and the vulgar Methods of Physicians; into unknown Paths, but leading a nearer and more commodious way: Therefore you must not expect my Discourse to comport with the common Notions, and Opinions of other Writers; yet consistent with Reason, and justifiable thereby; confirmed also by Fact.

For your clearer Apprehension; I have digested the whole Matter methodically and distinctly into three Parts; treating upon three principal and different Heads. The Agent; the Work; and the Instrument.

The First Part, sets forth the Capacity of the Agent, or Efficient in Curing.

The Second contains the Difficulty, and Facility of the Work so be done.

The Third, shews the exquisite Finess, and curious contrivance of the Instrument, or Means; whereby or with, Curing is promoted Comprehensively.

The

THE
Mystery of Curing
COMPREHENSIVELY.

PART I.

*Shewing the Power and Efficiency, of the internal Agent,
in Curing generally.*

THE internal *Agent* or *Efficient*, that performs the Office of Curing *Human Body* in all cases; is the *Vital Principle*, or *Vital Spirit*, also called *Nature*: Which three Names are *Synonymous*, signifying one and the same; and are used here promiscuously. The Capacity, Power, and Dexterity of this *Agent*, eminently appears in a threefold manner.

First; In the wonderful *Draught*, and Portraiture of *Formation*.

Secondly; In the Daily course of *Conservation*.

Thirdly; In the *Enigencies*, and attempts of Curation. *Natura est Morborum Medicatrix*: Nature receives, and manageth all Medicinal means, for repairing the Body.

In the first performance of this *Plastic* and *Architectonic* Principle, take Notice; that simple *Synomatic* Humour, was the single matter out of which, and of which only, the (*Stamina*)

B

Rudi-

The Mystery of

Rudiments of the Stupendous *Fabrick* of Human Body was formed, with different *Spermatic Parts*: *Bones, Cartilages, Ligaments, Tendons, Membranes, Fibres, &c.* From thence proceeding to *Organize*, and compleat this wonderful *Machine*.

The *Second*, and continual Operation of this *Regent Vital Spirit*; is maintaining and supplying, the many different Parts of Human Body, with various suitable *Liquors*, derived from a simple alimentary *Juice* wrought in the Stomach, called *Chyle*.

The *third* Performance of this Diligent and Dextrous internal Operator; is repairing, mending, and reducing into order, the Structure of Human Body, when decaying, or discomposed; by the *Instrumental* means, and help of *Medicine*.

The First, and Second Operations of this *Agent*, are wonderful; in producing such various strange effects, out of *single* and *simple* matter, as *Sperm*, and *Chyle*; by a transmuting and transubstantiating Power.

Now to make some Remarks from hence; and reduce these considerable Observations, to favour, and support our Design.

1. Here is the wonder of *Formation* with single matter, *Sperm*.

2^{ly}, Here is the daily wonder of *Nutrition* and *Conservation*; by single matter, *Chyle*.

3^{ly}, Then why may not the wonder of *Reparation*, or Curation, by *single* Medicine be admitted? Which last operation of *Nature* (the *Regent Principle*) is not so wonderful and unaccountable, as the two former; when I come to shew you the rational *Possibility*, and fair *Probability* thereof; by comparing the *Efficient*, and the *Instrument*; with the *work* to be done.

The First, and Second Performance of this internal *Architect*, and *Conservator* of Human Body; no Reason can demonstrate or explain; yet *Fact* proves them both, and (*Nemine Contradicente*.) are Confest by all.

Why then is the *Third* Performance (of Curation) so incredible, and not to be admitted; that may be comprehended by our Reason? As the Sequel of the discourse will make manifest.

This curious *Architect* (*Nature*) that built the stupendous *Structure* of Human Body; and formed all the various materials thereof by *Transmutation* of *single* matter, with no *Instrument*; Can probably, and with facility; repair and mend this *Workmanship*, when out of order; with one exquisite *Instrument*, egregiously contrived for *Catholic* use.

This

Curing Comprehensively.

3

This *Vital Principle* (called *Nature*) is a *Catholic* free Agent; daily performing various Offices, and contrary motions in Human Body; yet all conspiring harmoniously, for the use and welfare of *Vital Government*.

This Governor and Supporter of the *Microcosm*; operates universally, variously, and contrarily; yet consentaneously, usefully, and necessarily. *Binds* and *loosens*; *opens* and *shuts*; moves *upward*, and *downward*; *Liquifies*, and *Coagulates*; *Rarefies* and *Condenses*; *transmits* and *retains*; *transmutes* and *transubstantiates*, alimentary matter into various forms, and substances.

And all these different, and contrary Actions; are performed (*efficienter*) by the *Vital ruling Principle*; (*materialiter*) with a single alimentary *Juice*; digested in the *Stomach*, to supply and enable every Part of the Body (differing in *Organization*, *Temperature*, *Texture*, and *Office*) to execute their various *Functions*.

If this supreme Agent, can perform various and contrary actions with single Aliment: Then probably that same Power, may cure various, and contrary *Diseases*, with single Medicament.

Can this transmuting Spirit, with Bread and Water; make *Chyle*, *Blood*, *Nervous Juice*, *Sperm*, and *Milk*; various Liquors for divers uses, of the same alimental matter?

Can this transubstantiating Principle, make *Blood* here; *Flesh* there; and *Bones* in another place, of the same Food?

If this *Vital Spirit*, can maintain and feed all the different Parts of the Body, with one alimentary Juice, *Chyle*: Then probably and very reasonably, it may mend and cure all those Parts with one Medicine.

If *Nature* can do wonders with single Aliment; very likely she can do wonders with single Medicament.

As *Nature* (the *Life*) doth distribute Aliment from the Stomach to all Parts of the Body; she can as easily convey (*Materialiter* vel *Virtualiter*) a *Catholic Instrument*, into all those Parts to set them right. And this you must believe; that no Medicine directs, or moves it self here or there in the Body; but *Nature* disposeth of it to this Part, or that as she stands in need; conveying both *Nutriments* and *Medicaments* at her pleasure; at least to her Power; and there is no power else.

This *Vital Principle*, is a dextrous Agent, that can do wonderfully for relief; if the Physician (*Minister Naturæ*) could provide such a Medical Instrument, so commodious to be Managed, as adapt for *Catholic use*.

B 2

Mechanic

Mechanic or Manual Artists, externally placed to work upon their Subject (*circa quod*) have need of many Materials and Instruments, to effect and perfect what they design, and are about: But the Regent Vital Principle, is seated more advantageously; hath an internal residence in every Part of the Body, operating internally all the Functions; and therefore stands not in need of such variety of Instruments to work with.

You may understand from hence, the possibility to be very fair and rational on *Nature's* side; that she can manage a *Catholic Medicine* very well, to serve all the Operations and Intentions of Curing; is willing to receive, and ready to Operate, with such a useful and commodious *Expedient*; having the virtue and power of *Healing* (*efficienter*) wholly in her self: But the possibility of contriving and forming this *Catholic Instrument*, lies not so easie and probable on the Physician's part: (*Superat Captum*) It is not to be done by guess, with *Pen* and *Ink* upon a piece of *Paper*, in the prescribing *Modo*.

Thus much shall suffice, to shew the Promptness, Energy, and Dexterity of the *Efficient* or Vital internal *Agent*; in complying and operating with a *Catholic Medicine*. I pass on to the next *Stage*; to set forth the Difficulty of the work to be done; and *Probability* of performing it.

PART II.

Giving the Account of Diseases curable Comprehensively.

THE Work to be performed is Curing *Comprehensively*: That is to say; levelling fairly and hopefully at divers Diseases with a *single radical Medicine*; and therewith to relieve a Multitude of complaining Persons.

Now here presents a prodigious Company of *Diseases*; of different kinds; and seated in *several* Parts of the Body, preying upon the Life: So many, and so variously assailing; that in your Reason, may well require a vast Number of different and peculiar Medicines, properly to oppose them: And without such combined force, and various Medicinal Assistance; you
do

Curing Comprehensively.

5

do believe, it is folly to attempt, and expect Success in the undertaking of so great a work.

To remove this *Difficulty*, and seeming *Impossibility* that lies in our way; and to render a *Catholic Medicine* a likely fit Instrument to perform *Comprehensively*, against this great Company; I shall make these two *Inquiries*.

First, into the *Number* of Diseases; as by *Name* commonly distinguished.

Secondly, into the *Nature* of them; as differing (*à source*) by their Origin, from whence they arise.

Diseases in their *Number* by *Denomination*, I find them fictitiously and injuriously multiplied; seemingly but such, not really so many; which Error I have Denoted and Corrected in another *Tract*, (*Inquiries into the General Catalogue of Diseases*) where for sufficient Reasons; the first general *Division* of that Catalogue, I struck quite out; as not being properly called *Diseases*, but are *Symptoms* only: Whereby a great *Abatement* is made, and the *Superfluous* number reduced to fewer, by a third Part. I refer you thither for farther Satisfaction; not to repeat here.

Secondly; (for another *Abatement*) Examining the *Nature* and *Essential* difference of Diseases; I find most of them, not to differ so much in their *Nature*, as in *Name*; from some Circumstances that make the *Variegation*, and give *Denomination*: Therefore, Diseases, tho' very numerous as commonly *Denominated*; yet will reasonably, and very fitly, admit of a *Reduction* in *Number*: By contracting and associating them into a few Companies of *Affinity*, from their *Humoral Causes*, issuing from one and the same *Fountain*. And then, Diseases will not require such variety of peculiar appropriating *Medicines*; nor such distinct *Methods* of Cure; as commonly is practised, and appointed by *Authors*.

Circumstances attending Diseases, have been the occasion, and do often give diversity of *Names*.

From different Parts affected; as *Plaurisæ*, *Peripneumoniæ*, *Colicæ*, *Hæmorrhæ*, *Sciatica*.

From the manner of Invasion; as *Epilepsy*, and *Apoplexy*.

From the manner of afflicting; as *Contusum*, *Cataract*, *Rheumatism*.

From functions abolished, or depraved; as *Palsy*, *Tremor*, &c.

Diseases

Diseases are extravagantly and unnecessarily multiplied by *Denomination*; but they are not a quarter so many by their *essential Causes and Radication*: For tho' they are made thus numerous and different by their *Names*; yet many of them have great *Affinity*, and are near of *Kin*, by their *Origin*, from their *Causes of Production*; and supplies for *Continuation in Being*.

The same *morbific Humour*, floating up and down, obstructing, infesting, and afflicting divers *Parts of the Body*, hath begot various *Names*: *Gout, Rheumatism, Colic, Fluxes, Stitches, Cramps, Convulsions, Fevers, Inflammations, &c.*

The same *Humoral Matter* that now makes the *Gout*; at another time procureth the *Colic*; sometimes a *Flux*; another time the *Head-Ach*, *Tooth-Ach*, or something else. Thus producing several Diseases, and *Symptomatical* appearances, from the same *Humoral Cause*; which to *Vulgar* understandings are seemingly so distinct, as having no relation to each other: Yet all these (oftentimes) being *bred*, and so *fed* from one degenerate *Matter*, will admit of the same *Cure*, by a true *Radical, Catholic Medicine*; having their *Causation*, and dependance from one *Original*.

So that *Multiplicity of Diseases*, and *Symptomatical Products* variously named, from *Parts affected*; *Functions depraved*; or *Circumstances attending*; does not so necessarily, and always require *multiplicity*, and variety of *Medicines*, and *Methods*, as some undiscerning *Heads* may think; being confounded by various *Names*, given to *Diseases* and *Symptoms*. But if it were not for this *Invention*; how should all the *Drugs* be consum'd? And how should the *Physick Trade* thrive; and the *Shops* be adorn'd, with painted *Pots*, and gilded *Glasses*? Great is *Diana of the Ephesians*; for by this *Craft* we get our gain.

From hence you may learn; that various *Names*, do not always present to you such various *Diseases*; not so different and distinct in their *Causes* as commonly represented, and supposed to be so. And now you may understand (if you have understanding) this *Method of Curing Comprehensively* by a *Catholic Medicine*; to be rational; and probable to effect what many *People* differently complaining, do desire.

Morbi multi unico Remedio curantur; cujuslibet enim Membri plaga, non habet peculiarem semper causam; sed ab uno eodemque licet semine, plures surgant affectus: Says a good Author. But most *People* must have a different *Medicine*, for every complaint they have a
Name

Curing Comprehensively.

7

Name for ; else they think it not possible to Cure them, and ridiculous to attempt it.

Nominal multiplicity of Diseases, have amused the People ; puzzled young Practisers to adapt Medicines differently to each ; And the Elder fort, are sometimes misled thereby.

Medicine is not to be appropriated after this manner ; and to vary, as *Names* are varied ; but to the Nature and Condition of Diseases, from their essential Causes ; many of them being the off-spring and of the same kind ; may be link'd together under one Denomination, and will admit of the *same* Medicine ; properly and advantageously.

When all the dependant *Symptoms* (the discovering and declarative *Signals*) are reduc'd to their *Diseases* from whence they arise : And Diseases circumstantially denominated, comprised under proper *Names* ; from radical Causes as their general *Heads* (which are but few) the practice of Physick then will not be so extravagantly expanded ; nor so intricate and intangled ; but compendiously set forth in little Compass ; more clear and easily comprehensible : The *Intentions* of Curing but few ; and the Number of Medicines not many : Success therein more hopeful ; with the *Charge* and *Trouble* more easie to Patients, in their courses of Physick.

To illustrate and prove in part, what hath been said : Take a Hundred Sick or Diseased Persons ; examine them where their several complaints do lye, what *Parts* afflicted or grieved : Some complain of their *Head* ; others of their *Breast* ; some of the *Stomach* ; others about the Region of the *Liver* ; many of the *Spleen* ; some of the *Guts* ; or *Limbs*, &c. And for all these complaints, your Physitian will give you various *Names* to distinguish them by ; and peculiar Medicines, and different Methods for Cure ; as in practical Authors, you may find such like forms of Medicines, and Methods.

Then Inquire of the same *Authors*, and see what Judgment they give touching the Cause of all those Diseases, so differently seated, and variously named : And you will find, that depraved *Humours*, and *Obstructions* ; are the general and principal causes assigned, for all those Diseases, tho' commonly reputed, as different, in their *Nature*, as they are in their *Names* : From which Contrivance, and Delusion, the appropriated *Recipes* have superabounded.

If so, as true it is ; then what shall hinder an *Elaborate Cathartic Medicine*, from being a fit and most commodious Instrument, to open obstructed passages of the *Cavals*, and common *Sewers* of Human Body ; and to give a free vent, for cleansing away all such degenerate and vicious *Stagnant* matter ; in this, or that *Part* where it resides, and infests : Especially if you have this Consideration ; that when the lower *Region* of the Body (so called) is fairly and fully discharged, of all the clogging reliëts of *Indigestion* ; then *Vital Emanations* and diradiating Influence from thence, are become more Vigorous, and powerful to relieve the remote *Parts* ; having their dependance and supplies from this Center ; where the Life is more eminently and principally Seated ; from thence exerting its supporting and governing Power, through the *Regions* of the *Microcosm*.

To answer the *Nominal* and unnecessary multiplicity of Diseases, (so differing understood) there are *Thousands* of Medicines invented, and daily more are inventing : And for this purpose, to supply the contrivance, they rake all *Foreign Countries*, to bring in store of their unwholsome, and virulent *Weeds*, *Roots*, *Concretes Juices*, *Barks*, *Minerals*, &c. to make variety of malignant, and ill qualited Medicines. Any thing, and every thing that will make a wry Face ; that will Nauseate the *Stomach* ; or gripe, rake, and scour the *Guts* ; all that stuff serves for Physick ; to make diversity of such ill condition'd, and unlucky Medicines.

But you must think them, proper and adapt to several Diseases ; and very necessary to answer the various *Indications* of divers Persons, differently affected.

People being thus mistaken ; yet think themselves very prudent and wary, and well provided for ; when they have purchased some conjectural appropriated *Recipes*, devised for their particular Case ; which particularity (very often) lies mostly in Name ; and not so much different, from the Diseases of other Persons ; if you trace them up to their *Original*, and general Causes.

After this Rate, of appropriating Medicines to Diseases, and to every *Individual* Person ; *Millions* of Medicines, (for *Millions* of People) will be but sufficient to supply the practice of Physick, in this *Novel* and *irrational* Mode. And here I might upbraid, and Laugh at the *generality* of the World ; having lost their Understanding in this matter ; and being imposed upon beyond all Reason.

By

Curing Comprehensively.

By what has been said, you may plainly perceive; that the work of *Curing* many Diseases (such as are *Curable*; and *Patients* rightly endeavouring to be Cured in common Cases) lies fair and probable to be effected, by a *Catholic* Expedient: The superfluous Number of Diseases being compendiously reduced; and the *Nature* of them being thus explained.

The internal *Vital Agent* (termed *Nature*) having a true *Catholic* Instrument to act with; operates *universally* and *powerfully*, against a multitude of Diseases; and endeavours *Curing*, more *readily* and *safely*, with an amicable, extraordinary, well proved Medicament; by a Physician's Industry, and long labour completed; than with a number of Compositions *conjecturally* devised; *Prescripts* transmitted to the *Shop*, to be made at a venture; who then can tell, what they may prove? But every sick Patient, must make the *Experiment*, of their new invented Medicines.

But when all this is said; Tho' I have reduced the general Practice of Physick thus *streight*; in opposition to the common *extravagancy*, and *unnecessary* Number of Medicines; to shew the *Possibility* of relieving many, and divers Complaints by a *single* extraordinary Medicine, and the Reasons for the Performance thereof: Yet it is not to be so understood; as if I confined the whole Practice always so narrow and close, *exclusive* to *Plurality*: But that some obstinate and different Cases may, and do require sometimes the assistance of another Medicine; specific, or of peculiar and *different* Operation; to be used in the *Intermissions* of a Comprehensive *Catholic*: And if it does not perform the whole work, and effect the Cure *solely* (as oftentimes it does) yet it bears a principal Part; and the stress of *Curing* will lye mostly upon the *Catholic*; if deservedly it carries that Title, and is no Counterfeit.

Diseases of *affinity*, by their *origin* of Causation from *Humoral Matter*; *depraved*, *abundant*, *stagnant*, or *erratic*; and lying within the verge of *Catholic* Energy and Comprehension; are such as commonly are distinguished by these Names: *Inappetence*, *Indigestion*, *Scurvy*, *Dropsies*, *Jaundice*, *Hypochondriac* *Melancholly*, *Nauseousness*, *Vomiting*, *Fluxes*, *Spleen*, *Colic*, *Stitches*, *Rheumatism*, *Gout*, *Worms*, *Hemorrhoids*, *Aches* of the *Head*, or *Limbs*, *Corpulency*, *Vertigo*, *Epilepsy*, *Apoplexy*, *Asthmaes*, *Coughs*, *Consumption*, &c.

Organic Diseases *internal*, dependant upon vicious *Formation* of *Parts* (in *utero*) from Errors of the *Plastic* Principle disturbed:

If so, as true it is ; then what shall hinder an *Elaborate Cathartic Medicine*, from being a fit and most commodious Instrument, to open obstructed passages of the *Canals*, and common *Sewers* of Human Body ; and to give a free vent, for cleansing away all such degenerate and vicious *Stagnant* matter ; in this, or that *Part* where it resides, and infests : Especially if you have this Consideration ; that when the lower *Region* of the Body (so called) is fairly and fully discharged, of all the clogging reliëts of *Indigestion* ; then *Vital Emanations* and diradiating Influence from thence, are become more Vigorous, and powerful to relieve the remote *Parts* ; having their dependance and supplies from this Center ; where the Life is more eminently and principally Seated ; from thence exerting its supporting and governing Power, through the *Regions* of the *Microcosm*.

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Organic Diseases internal, dependant upon vicious Formation of Parts (in *utero*) from Errors of the *Plastic Principle* disturbed:

In *Magnitude, Situation, Figure, Connexion, or Disjunction*; These are to be accounted in the *number of Incurable*; and not within the Latitude of *Catholic Comprehension*; nor *remediable* by the Art of Physick. But for as much as such Causes are undiscernable and latent, they pass only for difficult and contumacious; and are *relievable in part*; by mitigating the *Products and effects* thereof: And so far the *Catholic Expedient*, is a secure and hopeful *Remedy*.

Diseases of *Discontinuity*, (so termed) *External and Chirurgical*: As *Wounds, Ulcers, Contusions, Apostems, &c.* requiring manual Operations: They are not fully comprised under *Catholic Comprehension*, but only in *part*; and therein, the *Catholic Expedient* performs a necessary Office, as a great Assistant to Surgeons in such Cases; by keeping the Body in due order; restraining a *Flux of Humours* from resorting to the *Part* grieved; thereby promoting and disposing Nature to heal.

Diseases of *Discontinuity*, *internal*: As *Wounds, Ulcers, Contusions, Apostems, &c.* where *Manual Operations* cannot be exercised: Such preternatural Affects, are primely and fully included within the Power of the *Catholic Arcanum*; which supplies the Surgeon's part dexterously; and performs as Natures adapt Instrument, above all *Physical Remedies*: To remove Impediments; to *Digest, Mundify, and Heal*. In deplorable Cases of this kind; I esteem it *Supreme Help*, more hopeful than any thing in Art: *experto Crede*.

PART III.

Setting forth the Commodious Use, and Adaptness of a Catholic Instrument; in Curing Comprehensively.

IN the *First Part*; having demonstrated the *Power*, and wonderful Operations of the *Vital Agent, or Efficient* in Curing. The *Second Part*, sets forth the *Difficulty* and seeming *Impossibility* of the *Work*; made *probable* and likely to be effected.

In the *Third* and last Place; I shall exhibite to your view, the extraordinary Contrivance of *Medical Instrument*, accomplished with

Curing Comprehensively.

II

with multifarious *Qualities*, requisite to perform Comprehensively : And that is, the *Catholic Medicine*.

Not devised conjecturally by the uncertain variable *Syndrom* of *Indications*, different in every *Individual Case* : (as the common unproved, fortuitous and hazardous Adventure, of *prescribing Practice*) But designed, formed, and often proved ; by the general constant course of Functions, daily to be performed in Human Nature ; ordained the Law of Vital Government in *Mankind* : Which decent, Salutiferous Order ; to maintain, or restore ; this *Catholic Engine* was contrived, for the *Catholic internal Agent* to work with ; for removing *Impediments* to recover and confirm, the *Harmony* of Vital Operations ; discomposed or interrupted, here or there, in Human Bodies.

The *Catholic Medicine* eminently declares its *Universality* ; and properly bears that *Title*, in these two Respects.

First ; as having a general *Amity* with *Mankind* ; being most agreeable with *Human Nature* : Operating calmly, pleasantly, and hopefully with *All* ; disgusting or disagreeing with *None* : But promoting all the necessary Operations, and aiding the Functions, daily to be performed in Vital Government.

Secondly ; as having *Enmity* with all the Diseases of *Seminal* and *Humoral* Production in Man's Body : Always, and in various Cases, shewing opposition thereto : and prosecutes such inbred secret Enemies to *Human Life* ; constantly and efficaciously.

The *Reasons* why ; and *manner* how ; appears evidently.

Faith ; from these two insignal Properties ; *Aperitive* and *Absterfivus*, wherewith this Medical Arcanum is primely endowed : Which two grand *Virtues* in conjunction, powerfully emanating from thence ; operates so effectually, and gives two such killing strokes, at the *Root* of all the *Seminal* and *Humoral* Diseases ; that the *Buds*, *Blossoms*, and *Branches* fed from thence (appearing variously, in divers Parts of the Body) do gradually wither, and die ; by *Prosecution*, and prudent use thereof.

Aperition and *Absterfion* ; are the two principal, and *Comprehensive* Physical Operations ; both *Preventive* and *Curative* ; against a *Multitude* of Diseases, if performed by such due means, requisite to do that *Salutiferous* work, as it ought to be done.

The common reputed *Purgatives* (malign and virulent stimulators) they do force open the Back Door ; they rake and empty the Body ; and sometimes alleviation does follow : But what

then? They carry a *Sting*, in their *Tail*; and leave some ill impressions behind, that stain and vitiate the Body; which lies breeding for another injurious Production; and in a little time, you must *Purge* again for that: This is labouring in a *Circle*, and find no *End*. *Purging* is *Purifying* (*ex vi vocis*) by the import of the word: But if you *Purge*, and not *Purify*; much of your labour is lost.

The Catholic Extract, is no such Deceitful stuff; offers no injury to the tenderest Part; leaves no taint behind; but as a most Sovereign *Balsom*, it preserves living Bodies from *Putrefaction*; which will save the daily Labour of dressing stinking *Issues*, that many are constrained to, for a discharge of putrid *Humours*. It opens all the angust obstructed Ductures, and private Recesses; keeps sweet and clean all the Canals, and offices in the Body; Lets no filth abide, to annoy or impede the Vital Spirit, from irradiating its Influence to all the Regions.

There can no better *Expedient* be designed in Physick; to preserve Bodies from *declining* and *decaying*; and to help them out of a *Diseased* state; than such a wholesome secure Medicine, that effectually performs these two grand Offices of *Apertion*, and *Absterfion*. For these two Eminent Virtues, artetically and truly united in one wholesome Composition; they always are attended, and adorned with other Consorts of great worth; which follow one another inseparably; the one, making way for the other.

Apertion leads foremost; *Absterfion* follows, and introduceth wholesome *Purity*; this Uthens in Healing, and Soundness to come after: Then Roboration and Vital Vigour, follows at the heels of these Precursors: After this manner, by such means; *Infirm* and *Corrupt* Bodies, are restored to their natural state of *Health*; and made able, duly to execute their internal *Functions*; by the strength of this Chain of *Virtues* link'd together in dependency, to produce great effects.

Thus the *Catholic Medicine* Assists Nature (the *Life*) to perform all her *Operations*; and thereby to extricate her self, from many and various *Diseases*, that depress and stifle Vital Vigour: Therefore 'tis not so improbable (as some of the *weaker* sort of People do imagine) that a *single* Medicine should be fitly applicable; and should have so large a Capacity and *Comprehensive* Power to command and subdue, many different Diseases, and in divers Persons;

Persons; since that Elaborate *Arcanum*, is so richly endowed with such a Complication of the choicest *Medicinal Virtues*.

The *Vital Principle* being thus disintangled and freed from obstructing matter, and noxious *Humoral Impurity*; recovers Strength and Vigour thereby, to conquer the many various *Infirmities*, arising from *Debility*, *Laxation* of Parts, stimulated *Expulsions*, and preternatural *Contractions*: Which includes a great number of *Diseases*, if particularly by *Name* they were reckoned.

Wherefore it is not so strange; that a *Medicine* should be designed Catholic, for Curing not only *divers*, but also *contrary Diseases*; since the same *Causes* (*in specie*) do produce both *different*, and *contrary* effects in several Persons, or Subjects they work upon: That which begets *Obstruction*, and *Astriction* in some; produceth *Debility* of *Retention*, and *Laxation* in others. *Quicquid recipitur, recipitur per modum recipientis*: The Sun hardens the Clay, but softens the wax. This Catholic radical *Instrument* applying to *Causes*, for their removal in all Bodies; and which being Subtracted; their various *effects* do vanish also, whether they be *different*, *contrary*, or *consimilar*: which unfolds the *Mystery* of Curing Comprehensively. *Diseases* being the product *effects*, are *multifarious*; when *Causes* producing are not half so *various*.

Consider also; that the variety, or multiplicity and deformity of *Diseases*; do not proceed so much different and dissimilar, from the Diversity of, fluxile humoral and degenerate matter; as from *Fabrication*, and *Function*; Diversity of *Organs*, and Difference of their *Offices*. Therefore one and the same depraved matter, as it perambulates and lodgeth; infesting several Parts of the Body; does thereby beget *Diseases* of various Names, differently appearing, and differently molesting: what then shall hinder the Catholic *Medicine* from performing its Universal Office in Curing? But supposing the Morbous matter be so various as you can imagine; yet it lies fairly within the Latitude of Catholic Comprehension; since Nature is Medicatrix.

Now observe, who it is that manageth this Comprehensive *Instrument*: The *Vital regent Principle*: a Catholic Agent; of Ubiquitary Presence, in the Machine of Human Body. That operates variously, and contrarily, at one and the same time, in several Places; yet consentaneously for Preservation of the whole: *Opens*, and *Shuts*; *Expels* and *Retains*; moves upward and downward, &c.

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in the daily course, and Administration of Government.

Consider also, the various *Qualifications* of this Physical *Expedient*: Not forcing and compelling; but flexible and gentle, complacent and complying with the *Regent Principle*; to be conveyed *here* or *there*, (*materialiter vel virtualiter*) and is made useful, as the Case requires: Yielding up such Virtue, as Nature (*Morborum Medicatrix*) stands in need of: In like manner, as the same *Aliment* is converted to various uses; so one Catholic *Instrument*, is applied to various Purposes. Nature directs, and hands the Medicine *here* and *there*; to work *what*, and *how* she pleaseth.

And now I have Explained; and proved sufficiently; (by the *Agent*; by the *Work*; and the *Instrument*) this Mystery; That Catholic Adaptation to Human Nature, studiously instituted for Diversity of *Persons*, and Diversity of *Diseases*; (so understood as before limited) is as rational and hopeful; as peculiar Appropriation to a single Person: And herein is the safety of the Catholic, above the appropriated *Recipe*; for that is an often tried, and well approved Medicine with *many*: But the appropriated to *Person* and *Case*; is an uncertain and dubious Medicine, because not experimented by *any*; but presumed conjecturally at a venture; being designed and formed only for the occasion presenting. And this is esteemed, the most Learned and safest Invention; for the *Great*, and the *Wealthy* to trust their Lives with.

Let the World dote on; and the Sham be their Help when they need; let Formality and Conjecture manage their Cures; *Sic Populus vult decipi, & decipiatur.*

I need not tell you now all the Diseases by *Name*; that this *Salutiferous* Expedient is proper for, and effectual: Sufficient it is, and more satisfactory that I have shewed you, how it opposeth the most of them, in their *Nature* and *Causes*: Whereby you may trust your own *Reason*; and not my bare *Assertion*. But some sort of People, that know nothing of *Diseases*, but their *Names*; will say, you have not told us what Diseases, the Catholic Medicine is good for.

To gratify the Desire of those weaker *Understandings*; I shall give in an *Account* of many by their *Names*, as commonly so called.

For the *Vertigo*, *Epilepsy*, *Apoplexy*, and *Convulsions*; a Remedy very proper in applying to their Causes.

Allays molesting Pains of the Head, or Limbs; Gout and Rheumatism: A most secure Anodyne; for that it draws off the moribific matter; and evacuates sharp, acrid, pungent and corroding Humors; that cause such painful assaults.

Corrects ill Digestion of the Stomach; restores decaying Appetite; removing Nauseousness, and Fulness: And raseth out the Impressions of intemperate Drinking; Expectorates, and clears the Breast: Retrieves weak and Consumptive Lungs; For Asthma's, Coughs, Wheezing, and short Breathing; most helpful.

Against unwieldy Corpulency, disposing to some acute Sickness; for Dropsies, Scurvy, Jaundice, Obstructions and Inflammations of the Spleen, Pancreas, and Mesentery; Hypochondriac Melancholly; hard and big Bellies; proved herein, and approved.

A sure Preventive against the Production of Worms in Human Bodies: By Purifying, and Evacuating Vermineous putrid matter, of which they are bred. Also a Curative Remedy to kill them, when generated and to bring them forth; they often bring the cause of dangerous Sickness; most frequently with Children.

Gives speedy Ease in the Colic, and gripes of the Guts.

Restrains all violent, and contumacious Fluxes of the Belly: most certain Help above any Method, or Medicine in this case.

To cleanse foul Reins, Ureters, and Bladder; that send forth strong scented, thick and muddy Urine; this absterfiv and purifying Extract, restores those Parts to cleanness, and soundness; preventing the former ill effects.

Extraordinary Means for weak Backs, Loins, or Genitals: For Strains and over Reaches; For Spermatic wasting, or involuntary Seminal issuing.

For Infirmities of the Female Sex, relating to their Monthly Purgations; being out of due Course; ill Colour'd, or Stopped; Deficient, or extravagantly abundant; and to stay the Whites safely; by cleansing, purifying, and roborating: Nothing more available, than the right use, and due Prosecution herewith. A Jewel for Ladies Cabinets.

To restrain various suddain (Hæmorrhages) Bleeding; issuing from any Part of the Body: Head, Breast, Stomach, Fundament, or Urinary Ducture: This mitigates, retracts, and evacuates their Stimulating causes.

For Venereal taints, (called Claps) producing hot and sharp Urine, or (Gonorrhæas) Running of the Reins: nothing Cures more

more certainly and surely; and may be managed with great *Privacy*. This commodious *Expedient* smothers such *Misfortunes*, by speedy *Ease*, and *Help*.

For Diseases appearing outward; by *Spots*, *Pimples*, *Itch*, *Scabs*, *Scurf*, *Pustules*, or *Scrofulous Tumors*; declaring an ill habit of *Body*, and foulness of *Blood*: This *Extract* is proper and effectual, for a purification of the *Vital Stream*, and rectifying the *Nutricious Juices* that are depraved.

Against *Nocturnal* indisposition to quiet rest; and injurious *Vigilancy*, from secret *Molestations*, and uneasiness in *Body*: This is the most likely *Remedy* to find out, and to remove the latent *Causes*.

For various kinds of *Fevers*; obscure and dubious in their *Dependencies*; this is most rational means to confide in, as radically applying to *Causes*, and *Parts* primarily affected; discharging its *Virtues* there. A well tryed Engine to extinguish *unknown* mistaken *Fevers*: Known to the *World*, but by *Name* only; therefore darkly and perniciously prosecuted, with *Cooling Juelps*, *Emulsions*, irrational vexatious blistering *Plasters*, &c. of fatal consequence to *Myriads* of *People*. By such erroneous *Methods*, and injurious *Means*; the *Fleet Fevers*, and *Camp Fevers*, have too often, slain more than the *Enemy*.

A very useful and necessary Medicament, to promote *External Chirurgical Cures*; by drawing off, and evacuating all *Humoral* offending, retarding matter; and thereby disposing *Nature* to *Heal*; else *External Applications* avail little, and take up a long time to perform.

But for curing *Wounds*, *Contusions*, *Apothems*, *Ulcers*, *Fistula's*, &c. internal: This singular *Traumatic Medicine* does all the work; singly performing the office of *many*, and more securely; satisfying the three grand Intentions, to *Digest*, *Mundify*, and *Cicatriz*e, in due order. Of needful important use; and claims the first Place in *Surgeons* Chelts of *Fleet*, *Armies*, and *Hospitals*; where this insignal *Vulnerary*, and *Sarcotic Arcanum* is wanted; which would do better Service, and save more Lives; than all the internal Medicines they are provided with. This alone Acts a dextrous *Surgeon's Part*, (*internally*) in such secret places, where neither his *Eye* can discern, nor his *Hand* come to dress you: Then this *Sovereign Balsamic Remedy*, is more helpful, and to be depended on; above all the *Methods*, and multiplicity of Medicines,

Medicines, appointed by *Authors*, or used by *Practisers*.

This hopeful *Expedient*, puts a stop to the latent dangerous Progress of *Pains*, to *Inflammations*, *Tumors*, *Apoftoms*, *Ulcers*, *Cancers*, *Gangrens*, and *Mortifications*, internal: The most frequent train of Mortal Diseases; which hath brought more to the *Grave* than any Complication, or Commutation of Diseases whatever; because rarely discerned, or sought after, (disguised under a *Fever*) but when too late; by Dissection of the *Dead*. Upon this important *Subject*, I have Treated peculiariy: Shewing the Causes of Inadvertency; and fatal consequents, of not discerning in acute Diseases, the Transition of this common lurking *Series*; if not prevented.

The *Catholic* Remedy is a great Help to *Ancient* People; for making their *Lives* more easie and comfortable; *Age* being attended with Infirmities: Their Bodies grown stale and sour; produceth *Rheums*, *Coughs*, short *Breath*, sharp *Urine*, *Aches*, swel'd *Limbs*, tender and gouty *Feet*, or other *Decays* of Nature; against which, the *Medicine* will give them much Assistance, and mitigate their Complaints; being the best *Expedient* imaginable, to *Repair* and *Mend* old decaying Bodies; that they may be serviceable a longer time. *Hableness* and *Soundness* of Body; promotes *Durability* and *Prolongation* of Life: For if the *Vital Regent Principle*, labours under Corporal Impediments, and unsuitness for use in *Government*; by so much is the *Life* abbreviated in Duration.

This *Comprehensive* Extract, is a proper good Medicine for a Disease that hath no *Name*; and for a Disease that hath a wrong *Name*: This seeks out, and finds out (*Natura ductu*) when the Physician knows not what the matter is, nor where it is; when he gropes in the *Dark*, and knows not where to aim: This finds the way, (by Nature's guidance) goes readily, and rightly about the business. This will not be deluded with the erroneous Notion of *Fevers*, (as *Practisers* have been) but finds out their various *Dependencies*, and exerts its *Virtues* there; for allaying the situation of febrile turgid Fermentations; by subducing, dislodging, and dispersing their Causes.

If you send this *Medicine* upon a wrong *Errand*; it will *Ass*, not as you intended; but as it ought to be done: Nature (*Medicatrix*) amicably receiving this good Assistance; and sensibly knowing where she is grieved; directs it *here*, or *there*, to the part primarily affected; and the *Given*, hath no more Power of the Medicine afterwards.

A commodious *Vade mecum*; Portable, solid, and durable: Ready, and great Security, for Travellers by Sea, or Land: where no such can be Purchased.

Necessary domestic Provision; adapt and serving to various Cases; present and exquisite Help in Families; (for Country Inhabitants especially) upon emergent occasions. The Physician may be long in coming: and after that, Medicines may be long in Preparing, and coming: In the mean time, the Patient may be wrack'd with Pain; half spent, or past Recovery; and then the long look'd for Physick comes at last.

The good old way of Practice; was the safe, and only way that leads to true knowledge; when Physick and Physician had their Abode together, and went abroad together: But now they are separated, he is disabled; can talk of Diseases, but able to do nothing against them, without the Help of a Potbecary. What *ignis fatuus* led him out of the right way, I know not; the best Plea to excuse that Folly; is *non Compos Mentis*.

For Ladies and Gentlewomen in the Country; that are charitable to their poor Neighbours; and would be helpful to distressed, sick, and diseased People, that implore their compassion; being disabled from getting their living. This Medicine they may rely on in various cases; and expect with such hopeful Means, to perform great Cures; and do that with a little sometimes, which might be difficult for a Physician to effect with a long course of common Physick. Hereby you will raise up living Monuments of your good Deeds; and procure the Praises and Prayers of many; that might have perished, or Live infirm and disabled, without such your pious Help.

For Admirals, Generals, and great Officers: For Ambassadors, Envoys, and Residents; whose Lives are of great Importance to Princes, and publick Safety, upon their Enterprizes and Negotiations: This is Cabinet Help, above all they can procure in Foreign Countrys; or what they shall purchase at Home to carry with them, as extraordinary Means, when they need. There may be a good Physitian ready at Hand, (and there may not) but so good and secure a Medicine, may be too far off: And then some sudden devised composition; busy, new made, untried Medicines, must be trusted with the Patient's Life at a venture; and it is all but venture: In the Sick Man's good Fate, is the greatest Hope of Recovery: And this is the common Case, in the Prescribing Mode.

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This *Medical Instrument* being so useful, ready, and commodious Help, for all sorts of People high and low; ought not to be Concealed, or Confined within a *Private Practice*; which occasions this Publication: (*Impium est ea tacere, quæ si promulgata essent, multorum miserè decumbentium in levamen extarent.*) And may be received from the *Author*, upon Application. The *Quantity* appointed for this Purpose; containing about half a score *Doses*, to give a satisfactory Tryal of its Virtues, in any Contumacious Disease: Or to keep beside them ready, for any occasion that shall happen: it being durable for Years.

I am not a Stranger to Methods, or Courses of Physick; and do use such Prosecution, when the Patient will, and can conform thereto; yet not with new designed, appropriated, untried, and uncertain Medicines, formed by Indications, as in the Mode of Prescribing: But by interposing of a Medicine, or Medicines, of different Intention and Operation; (as the case may require) yet always such as are formed, and reformed by my own Elaboration,, well proved to operate, and perform the Intention amicably: And these Intentions are not *many*, the Medicines therefore need but be *few*, in any case.

But some are averse to the Addition and Variation of Medicines in a Method: Others cannot spare time, for such regular Attendance; to be confined and conforming thereto: And some cannot bear the charge of Physician's Visits. To such Persons this Expedient is most commodious Help; and the most Comprehensive, to answer their Desires in various cases; giving the greatest Liberty in the use thereof: (except great Weakness, or extremity of Weather forbids that freedom) operating so calmly, deliberately, secretly, and almost insensibly; as not to impede, or disturb business.

Some People that think themselves Wise and Cautious; defer the taking of Physick, and wait till the Spring; thinking Winter an unreasonable time, and unfit for Physick, tho' there be occasion enough for it. But I am of another mind, and think *that* the opportune time, when *Diseases* are *Springing*, to Nip 'em in the Bud; when they put forth and appear, by any Indisposedness, or Alteration in your self, tending towards sickness, at any Season of the Year; that's a fit time for Physick, whether it be Frost or Snow; (ordering your self suitable to the Weather) unless you can Procure a Cessation; by perswading your Disease to stay;

to forbear moving fowards and increasing : If not, delay no time but be doing ; If you have good Medicine to do with. Diseases in their Infancy are easily Commanded : But having growth and strength by time ; they may perhaps be too strong for you to Master ; at least more obstinate and difficult to deal with. *Obsta principis*, — is the best Policy.

Some are afraid to take *Physick* in the *Dog-Days*, or *Hot Weather* ; as being a dangerous Season ; and they will stay till the *Fall* of the *Leaf* ; tho' there may be sufficient occasion for *Physick* before. But in the mean time, and by this Delay, perhaps your *Fall* may come : Some acute Sickness (not timely prevented) may seize you, and lay you low enough : Then you will need no *Physick* in *Autumn*. True it is ; Such hot *intemperate* Weather may be a dangerous time, in promoting and exposing to *Sickness* ; by raising a *febrile* Fermentation and *Ebullition* of the Blood ; as oftentimes it doth : But the Danger then, is in the want of good secure *Physick* ; and in the *Neglect* of an extraordinary, safe, and hopeful *Medicine*, that would allay and stop Proceeding. No *Danger*, or Injury in the taking of such *Remedy* in any Weather ; but great *Security* in the prudent and discreet *Use* thereof, by preventing a Danger threatned, or approaching.

Defame not a good Medicine by *negligent*, or *insufficient* Prosecution ; but proceed diligently, (if your Disease be considerable, contumacious, and difficult) don't expect *Miracles* to be wrought with a *Dose* or *two* ; but make a fair and full *Trial*, before you desist ; allowing intermitting Days, according to Instructions for taking. Yet in some *Cases*, and those not a few ; one *Dose* or *two*, gives great Ease, and Help, in surprising Pains, and acute *Sickness*.

Great is the *Mystery* of Curing *Comprehensively* : And great is the *Expedient* to Answer that Projection ; and greatly to be esteemed, for the Benefits accruing to People, of all Conditions and Quality ; that shall have the good *Fortune*, to experience the various laudable Properties thereof, adapt for their several Complaints. So ready, and easy to be taken : So safe, gentle, and pleasant in Operation ; that nothing hitherto, hath performed like it, as I can know of ; having been given to *Women* with Child, and little *Children* securely, and successfully ; as the most innocent, and wholsom for their use.

If any Learned Dissenter, from this *Doctrine* or *Practice* delivered; will make his *Exceptions* to any problematical Truth herein asserted: The *Author* promiseth an *Argumentative* fair Reply; by traversing and clearing such Doubts and Difficulties, that may be started, out of the common *Traditional* Learning; to which this Discourse, is *Foreign* and *Independent*; being founded upon sounder *Principles*; and supported with *Axioms* derivative thence. That the *World* may be satisfied of the Verity, and Usefulness of this Work; for an Establishment to Perpetuity: Not as a Remedy from Dying; (Man is Mortal) but as the best of Physical Means, for well and long Living.

Altissimus Salutifera Procreavit:
Hoc Polycræston Discevit, & Benedixit; Medicum fecit,
Londoni.
Quod multis valeat; omnibus Innotescat.

Postscript.

AFTER all this plausible *Discourse*, and commendatory *Affertions* of the *Catholic Extract*; *Universality* of a single Medicine does not sound so probable and acceptable in the Ears of many People; as to confide in this general Remedy, and neglect other Help, in dubious and dangerous Cases: And methinks I hear some say; and not of the meaner sort, but of the higher Rank: we will so far give this *Author* Credit, as to believe this *Catholic Extract* to be a good safe Medicine, and useful; being often tryed with many Persons for some Years; and approved by them for its manner of *Operation*, and the *Effects*.

Yet notwithstanding all that; I who value my Life, and have Money enough; will not venture it in this cheap way of *Physick*: I will take the Advice of my *Physician*, (especially in *Sickness*) and if need be, a *Consultation* of Physicians for more security: To save my *Money*, and lose, or hazard my *Life*, is no good Policy. I

I like your *Humour* well : I am no dissuader from *Advice*, and *Consultation* ; (always provided —) if you can purchase the security of your Life, in time of Danger, with the expence of a little Money ; you are very unwise, if you do not. But don't deceive your self, with an over-weening *Opinion*. I'll tell you how far a *Prescribing Consultation* may conduct you safely ; and where it will leave you, at *Hazard* or *Uncertainty*.

Consultation may give you the *State* of your Case ; *Name* your Disease, or *Complication*, and *Parts* affected : What *Dietetic Regimen* to observe, and what to avoid ; whether *Plebotomy* be necessary, or not ? and such like. So far, so good. But when *Consultation* deviseth, and forms any new appropriate Medicine by *Indications*, to fit it for your particular case (as you do expect) then you are not so secure, and well provided for in *Medicines*, as you imagine and believe ; and that's the *main* point, wherein Curing does consist ; and in which *Consultation* fails ; at least, is very casual and uncertain.

You take wrong Measures ; you Steer by a false Compass ; in designing and forming of Medicines by *Indications* ; for they are no Pharmaceutic Rules to form Medicines by ; but Medicines are to be adapted to the *Operations* of Nature in Mankind : To promote this, or that *Operation* defective ; or to advance an *Operation*, as conducing to some peculiar *Intention* in Curing ; and Medicines thus formed, proved, and ready for use ; are to be given by *Indications*, as various Cases may require : And therefore, *Indications* serve only for Conduct, and direction in exhibiting of Medicines ; not in the designing and making for any particular Person.

For ; I do aver against all the Learning *Prescribing* can pretend to, (& knowing that Mode very well) that no Medicine devised for *Person* and *Case*, by the best *Heads* that ever were call'd together in *Consultation* ; can have that *safety*, *efficacy*, and *certainly* of *Operation* for the purposes intended ; as a true *Cathartic*, reform'd and well proved, to operate *Comprehensively*.

You think *Consultation*, can take such exact Measures of you, by their Examination ; and to fit you with Medicines, as a *Taylor* does with a *Garment*. But that's your *Mistake* ; for no Medicine is truly known, whether good and effectual, or otherwise ; but by repeated *Tryals* : And there is no Rule of *Præcognition* in Pharmacy, to know the Result of *Congruity*, and *Symmetry*, in such sudden invented Associations and Mixtures. And

And in this matter, I will Appeal to the most Skilful and Dextrous *Proficients*, in the designing and Elaboration of Medicines (far above any *Prescriber*) if ever they Projected any new Medicine, of considerable *Intention* and *Operation*; but proving and second thoughts, corrected some *Error*, and made Alterations for improvement: And he stops not there, but proceeds on for Melioration. And sometimes it happens, that the first Projection hath so disappointed Expectation, that he never proceeds farther; so nice and difficult is *Medicine*; that it requires much *Time*, studious *Thoughts*, and much *Labour*, to make it considerable, and a certain good Remedy, to perform a secure, and efficacious Operation.

If Consultation were to sit *de Die, in Diem*; for a considerable time; to *Elect* and *Inspect*; to *Form* and *Reform*; to *Prove* and *Improve* every *Process*, thereby to arrive gradually to a compleat Medicine; Then I should like Consultation (of Doctors *Pharmacopœans*) above any single Person, or single Medicine: But all this *delatory* Proceedings cannot be allowed; the *Patient* requires present *Help*; and the appropriated new Medicine devised for him, he must take; whether it be good or bad; agree or disagree; he must prove it.

Upon these Considerations, I think my self more secure in *Physick*, and better provided for, than a *Prince*: And I had rather trust the *Catholic* Medicine, in any dubious Disease, or surprise of Sickness (often disguised under a *Fever*) than the Medicines Conjecturally designed, by the best convocation of *Prescribing* Physicians, that ever was conven'd, for the greatest *Monarch* in Europe. And for this confidence, I might give sufficient Reasons to support it; but I refer you to what hath been said through this Discourse; and also to former Tracts; *The Practice of Physick Reformed*, &c. and *Ignota Febris*, which having perused; then tell me what *Security*, and what *Hazards* you find in such Consultations.

I do not doubt but the Duke of Savoy had Consultation enough to get rid of his Intermitting *Fever* (*Anglicè* an *Ague*) which was going, and returning; off and on again, for the space of a Year; to the disrepute of his Physicians: they pried him with *Jesuits* Powder sufficiently, and too much; (as some *Practijers* here do) knowing no better *Remedy*; for although this checks the *Paroxysm*, and often puts by the *Ague* for some time; yet the *Minera Akerbi* being left behind; the *Ague* returns again; or produceth some

some other Chronic Disease, and the Patient is left in a *Valeudinary* State; making new Complaints arising from the old *Morbific* matter.

The *Carbolic* Medicine is no such fallacious Help; but would have done that *Prince*, truer and better Service, than all the *Cortex Peruvianus* of *America*; or what else, the *Consultations* of his Country could devise; and eradicate that lurking *Morbous* matter, securely and easily, in a *tenth* part of that time they were about it. Give this Medicine a fair *Trial* in such like Cases; you will then find these words to be true-

Sir *William Hussy*, his Majesty's Ambassador to the *Port*; unfortunately (to the *Confederates* great loss) Died at the point of his Negotiating a Peace: And the report came that he dyed of a *Fever*; that is, he Dyed of they know not what; for none dies of a *Fever*, tho' few dies without a *Fever*: *Febris est Morbi Symptoma, solennitudo*. *Febrile* Heat is no Disease, but a *Symptom* dependant thereon; which Dependancies are many and various. I remark from thence; that his *Helpers* were insufficient, and the means pernicious: For if they prosecuted upon that erroneous Notion of a *Fever* (as reported:) then there was a great Minister lost; and a great *Affair* miscarried by such Ignorance.

But what need I go so far as *Savoy*, or *Hungary*, to fetch Examples of *Male* Practice in *Fevers*, when we have it filed in every *Potbecary's* Shop in *England*; and promoted by many known Authors of Account; for Practisers to imitate.

Search the *Files* of Recipes between *Algate* and *Westminster*, inclusive; which cost so many thousand Pounds; (and probably some thousand Lives) there you may see the sudden Result of *Prescribing* Learning, in the time of need and danger: The conjectural Determinations, and hasty Designments in *Pharmacy*: There you may see, the killing Doctrine of *Fevers* put in Execution; and much more, if I had time to tell you.

But how the Medicine-Makers did operate, you cannot see that, but you may suppose. If Master *Potbecary* has left off the *Blue Apron*; turn'd Gentleman, and a Practiser in *Physick*; the Boys will take care of the Doctors Prescripts; and then you need not fear, but they will be exactly prepared, *Secundum Artem*. But if a Medicine should chance to be spoild, or mistake happen; you must not know that; and 'tis well enough then.

For

For many Reasons, I will not Dye in the mode of the Great, and the Rich; Consultation shall never sit about sending me away; I shall not venture my Life upon chance Practice. I cannot so well trust the Inquisition of a Jury of Doctors; for if the common Learning (which I don't like) should give them this information; then perhaps I may Dye for it.

I'll rather trust my Life with the *Catholic Extract*; because I well know what this hath Done; and what it will Do, in dubious and dangerous Sickness: But what various *Opinions*, and differing *Conjectures* in Consultation may do; that I know not, and am diffident: For I judge it more rational, and chuse rather to trust the *Experiments* already made, by a *Medicine* compleated Comprehensively; than *Experiments* to be made, by dubious *Notions*, and with uncertain, untryed *Medicines*.

This most useful *Comprehensive Remedy* is fit for a *Prince*; for I do believe (without Vanity) none of the *Sovereign Potentates*, hath the use of better; and I wish they all had so good: And it is also made fit for People of the lower Rank; because the Purchase is not great: and for their sake it was so under-rated; that they might not be excluded the Benefit; else it might deservedly be valued equal with Gold.

But did I say it was fit for a *Prince*? Then I'll say it again; because it is *Supream in suo genere*: for, the *Materia Medica* will afford no better; and Consultation cannot design better; never yet, so good.

That which is fit for a *Prince* (in this case) is also fit for the *Fleet*, and the *Armies* of a *Prince*: They are his Defence and Safety; then nothing can be too good for such Men, that venture their *Lives* to secure *His*; and all that is called *His*; *Dominion*, *Kingdom*, or *Empire*. If the common saying be true; *Best is best Cheap*: It is more especially so, in this great concern of Life in danger by Sickness: Then do I think it the best *State-Policy*, to value the *Lives* of such Men by a due *Estimate*; and let them have such Medical Provision, as may do true and real Service, in the time of need; not the *Formality* of Physick, such as *Marine* and *Military* Men use to have; which I well know what it is; meaning the internal Medicines.

When a grand *Fleet* shall go out, with their Complement of *Men*, strong and healthy: and in a short time return, enervated and dispirited by Sickness, or Indisposition of Body; and their

Number much lessened : Some thrown over Board ; many set a Shore sick and leeble. Does this come so frequently, by Providence ? or by Improvidence and Imprudence ; through want of true Medicinal Stores, and due management ?

Princes do think, (as they are made to believe) that their Military Men, and their Mariners are well provided for in Physick ; but I think *otherwise*, for Reasons which they know not : And that a far better Apparatus may be designed for *Fleets* and *Armies* ; Medicines fewer in Number ; much less in Bulk ; more expedite and ready for Use ; more certain and efficacious to Answer Intentions ; more secure und *easy* to be managed by the *Surgeons* and *Mates* ; more commodiously portable to attend in *Marches* and *Transportations*.

But how, and what all this may be ; 'tis time enough to give an Account, when demanded ; by those who are chiefly concern'd, and made sensible hereof.

When Epidemical Sicknes comes into Camps, and Fleets ; as *Fluxes*, or malign *Scorbutic Fevers* ; what powerful means is provided, but the Formality of Physick, to stop the Mortality of such Diseases ? The late Expedition into *Ireland* : That of the *West Indies* ; and scarce a *Summer* passeth without *Memento's* of Insufficiency, by Sea and Land.

There commonly attends wounded People ; confused Internally, or Fractur'd ; these Symptoms ; Pain, Watching, loss of Appetite, Costiveness, Febrile Heat, Apostemation, Putrid Sanies, &c. Such preternatural Effects, are dependant upon each other, as Causes and Effects : And to answer these *Indications*, various particular Medicines are appointed by Authors, and used by Practisers, in their Methods alternatively ; at the Discretion and Judgment of every Physician, or Surgeon.

Now to do all this internal business Comprehensively ; I would level at the Syndrom concatenated and dependant ; with a *Complication* of Medicinal Virtues, operating Conjointim in a *single* Medicine ; Which I judge more secure and certain, than a *train* of Medicines making their Efforts *successively* ; and also *frustraneously* ; in aiming at, and applying to Dependants, which do not require peculiar Medicines ; as not having the true Importance of an *Indication*.

Much more might be said as to the *Military* Practice ; but I pass it over, and must hasten to a Conclusion.

Three.

Three Things I must never forget; and therein think my self happy; accounting as *Providential Favours* from Heaven.

1. That the safety of my Life in Physick, was committed to my own Care and Management; being appointed this *Post*, a *Physician*; not a *Patient* to *Physicians* and *Pothecaries*; and so oft in *Danger* as other Folks are, by the uncertainty and casualties that attend the common *Mode* of Physick.

2. That Providence turn'd me out of the *Prescribing Road*, many years ago; into a more secure and nearer way: That I might not be guilty of *Chance-Medly*, so oft as other Men are, in such a hazardous *Chance Practice*.

3. That by *Cælestial Conduct* I arrived to the Knowledge of this *Catbolick Extract*; than which I know nothing in Physick so useful, and advantageous to preserve *Human Bodies* from *declining* and *decaying*; or so *hopeful* to *Recover*, out of many and various *Diseases*.

The two former, are *Memorable Evils* avoided: as are evident by, *The Practice of Physick Reformed*; and *Ignota Febris*, &c. The third, a remarkable *Blessing* to my self; and hath been likewise to many others; and may be so to *Thousands* more; if *Incredulity* do not bar them; and the *vanity* of their *Opinions* draw them not aside.

The first *Essay* of this *Comprehensive Expedient*, was made upon my self (about ten Years ago) and that in a desperate and extreme Case: I committed the whole *Cure* to this alone; not at a venture, but as satisfied (after some Days Tryal) nothing in *Art* could do more securely, placidly, and effectually. This was the *Digestive*; the *Absterfive*; the *Purgative*; the *Anodyne*; *Julep*, *Chyster*, *Traumatic*, and *Sarcotic*: Supplying the Place, and doing the Office of various Medicines (as *Method* requires in such long Courses, and difficult Cases) and the *Operations* answered, as I could wish or Desire.

Had I procured a *Consultation* of *Physicians* and *Surgeons*, they could not have done better; and perhaps not so well: Various *Opinions* and differing *Conjectures*, arising from many Heads; hath delayed, and sometimes frustrated a *Cure*; especially when devised, new form'd Medicines *pro re nata*, hath been put upon the work. In short; it then saved my *Life* (instrumentally, and eminently) and since that time the *Lives* of others; and probably it may *Yours*, with diligent *Prosecution*, and discreet *Usage*.

